

Dr. Dyer

with the Author's last Corrections.

SCOTTISH EPISCOPACY

PAST AND PRESENT.

BY

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OF BANCHORY.

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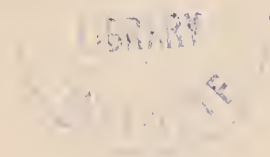
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SCOTTISH EPISCOPACY.

MOST people in Britain probably know that there are in Scotland several Presbyterian Churches—the Established or State Church, the Free Church, the United Presbyterian, and other smaller bodies—comprising, altogether, probably nine-tenths of the Christian people of the land; but they may not in general be aware that there are also in Scotland two Episcopalian Churches, governed by different canons, teaching different doctrines, and using different rituals. In the ordinary worship, however, there is no difference; and even the Communion Service does not always show to which of the two Churches a chapel belongs, as in some the English Service is used.* The one is a branch of the United Church of England and Ireland, holding its doctrines, obeying its canons, and using its service-book; while all its ministers are educated at, and have degrees from, Oxford, Cambridge, or Trinity College, Dublin, and their orders from English or Irish Bishops.

The other is a separate and peculiar body, having canons, ritual, and orders of its own, which differ from those of the United Church of England and Ireland in matters of the greatest importance. This body, however, for the last half century has been, and still is, making every exertion to persuade the Church and people of England that there is no difference betwixt the two Churches.

* Permission to use the English Service extends only to those congregations which, having been originally unconnected with the Scottish Episcopal Church, were induced to unite with it on occasion of its *professing* the faith of the Church of England in 1804.

It may be both interesting and useful to peruse at the present moment a brief sketch of the history of this Scottish Episcopal Church, and notices of the doctrinal differences betwixt it and the Protestant Episcopacy of England.

Episcopacy, such as that established in England, cannot properly be said ever to have existed in Scotland.

From the first dawn of the Reformation in that country, the superior authority of one pastor over another, or the existence of three several orders of the clergy—bishops, priests, and deacons—was rejected as unscriptural, and opposed to the practice of the Apostolic and earliest ages of the Christian Church. This principle of Presbyterianism was wrought into the very heart of the people of Scotland; and all the power and all the cruelty of the House of Stuart, or rather of its Popish counsellors, were insufficient ever to establish a Reformed or Protestant *Episcopal* Church in the heart and affections of the Scotch.

If the Scotch disliked the prelatical form of Church government, they still more disliked the use of a liturgy in conducting the public services of religion, so that, even during the period when Episcopacy was the State form of Church government, *there was no liturgy authoritatively employed*. The services were generally conducted much after the present Presbyterian form until the year 1637, when the celebrated attempt was made to introduce the “Scottish Prayer Book” into the High Church of the metropolis, and on that memorable day a striking lesson was given to rulers of the folly of attempting to interfere with the conscientious convictions of a religious people.

All the boasted king-craft of the Sovereign was employed by James, the Sixth of Scotland and First of England, to establish Episcopacy in Scotland, during almost the whole period from his accession to the throne of England to his death. With all his faults, James was too good-natured willingly to inflict distress and misery upon his people. Notwithstanding his anxiety to establish bishops in his native land for the avowed purpose of thereby strengthening the throne (the false proverb “No bishop no king,” was perpetually in his mouth), and though a persecutor upon occasion, still he shrank from the violent measures which would have been required fully to effect his purpose. Timidity was a leading feature in his character; and though Episcopacy was nominally set up in Scotland during his reign, it was of a very peculiar de-

scription, and such as would scarcely be recognised as genuine by the modern assertors of the divine right of bishops. The bishops were little more than perpetual presidents of the Church courts; their powers and privileges were the objects of perpetual contention betwixt them and the clergy and the people. A large portion of their revenues was in the secure grasp of the laity, under one form or another; and *they*, however willing some of them might be to aid the King in repressing the Presbyterian ministers, whose stern and unflinching morality, based on the word of God, little suited the practices of a dissolute and half-barbarian aristocracy, had no desire to give up their Church lands to provide for the better maintenance of a titled clergy.

His son and successor, Charles the First, was one of the most unfortunate men who ever sat upon a throne. With superior talents, and many admirable qualities, he wanted the one principle which alone can guide either prince or peasant in the right way from the cradle to the grave. After a reign of almost ceaseless misery to himself and his people, he perished on the scaffold, the victim, partly of his own faithlessness, but still more of the unprincipled counsellors who surrounded him, and who appear to have counted the safety of their monarch, and the well-being of the people, as matters of no importance, in comparison with the carrying out of their own projects for the establishment of a modified Popery over the whole British islands.

It was not a *Protestant Episcopacy* which they desired to maintain, but a system which, while it might not have delivered over the kingdom to the power of Rome, would certainly have set up the authority of a national hierarchy over the conscience of every man and woman in the land.

The attempt during his reign to introduce the Service-book, already noticed, was followed by the holding of the celebrated General Assembly of 1638 at Glasgow, in which the Christian people of Scotland, acting constitutionally through their supreme Church Courts, which had been recognized, acknowledged, and established, alike by the Sovereign and by Parliament, calmly and deliberately decreed that Presbytery and not Episcopacy was, according to their mind, the Scriptural form of Church government. This Assembly abolished Episcopacy, root and branch. At the same time, they carefully abstained from the smallest encroachment on the civil rights of the throne, and restricted themselves

wholly to spiritual things, displaying a warmth of loyalty which, considering the treatment they had received, could only spring from the highest principle ; and which they continued to maintain without wavering during the long deliberations of the Westminster Assembly, as will at once be seen by any one who will look at the actual proceedings of that body, instead of trusting to the party representations of careless, if not faithless, writers, who take the name of historians.

During the strong rule of Cromwell as Protector, the Presbyterians were tolerably safe from active persecution ; but Cromwell and his adherents were in general no friends to Presbytery. They were Independents, and laboured to extend that system over the whole Island.

The Scotch, however, loved Independency as little as they loved Episcopacy, considering it as alike unscriptural, and not calculated to uphold a godly ministry in the land.

Their naturally strong feelings of loyalty to the ancient Royal House of Stuart, together with deep condemnation of many of the proceedings of the Republicans both in Church and State—especially the execution of the King—led a numerous party in Scotland to desire the restoration of the royal family ; while another party, less numerous but more influential, desired the same end for their own personal advantage, expecting that the restoration of Charles to his throne would be the sure prelude to their own restoration to forfeited estates and privileges.

When Oliver Cromwell died, it speedily became apparent that the Republic was not in itself a well-compacted framework—that Richard could not grasp the reins his father had held so firmly—and that the choice of both nations lay betwixt utter anarchy and the restoration of the Stuarts. In Scotland, indeed, the choice had already been made ; for, immediately on the death of Charles the First, the Scots had proclaimed his son as King, and much blood and treasure were expended in a vain attempt then to seat him on the throne of England ; and they cordially and heartily united with the English Royalists in bringing him over ten years afterwards and placing the crown upon his head. Negotiations were opened by both the parties formerly mentioned : Churchmen and Statesmen combined to bring about the Restoration, and the wiser part of the nation confidently expected that the exiled monarch,

taught in the bitter school of adversity, would respect their liberties both in Church and State.

They had, however, been so far prudent that they required from Charles II. solemn declarations of his intentions, and especially as to his disposition to favour Presbytery. This was chiefly effected by his signing the National League and Covenant, a step which has been loudly condemned by many, but which, in point of fact, was the smallest security which the people of Scotland could possibly ask from their exiled prince, and nothing more than our beloved Sovereign, Queen Victoria, gave, when she signed the Declaration required by the constitution in favour of Presbytery in Scotland, at the very moment of her accession to the throne.

Not satisfied with simply subscribing the Covenant in June, 1650, the unhappy prince, in the following August, most deliberately and of his own accord subscribed a still more explicit declaration, "that he would have no enemies but the enemies of the Covenant, and no friends but the friends of the Covenant."

When the Restoration took place, ten years later, his Scottish subjects naturally thought that no further pledges were required; they cordially welcomed their sovereign, and were rewarded by eight and twenty years of cruel persecution, being the exact term of years during which Episcopacy was established for the second time in Scotland. *

Charles II. may be said to have spent his whole reign in endeavouring to wash out his subscription to the Covenant in the blood and tears of the best and most loyal of his subjects, for such were the men whom he so cruelly persecuted and hunted to the death, as if they had been noxious beasts of prey. The pleasure-loving king and his dissolute courtiers could never realise the solemn truth that there can be no true, enlightened, steadfast loyalty to an earthly sovereign which is not based on perfect loyalty to the King of kings.

Charles's reign at length passed away, and the few years permitted to his successor were devoted to carrying on more openly the scheme for the extirpation of Presbyterianism and Protestantism in Scotland. The only permanent and enduring result of both reigns was, to impress on the mass of the people in Scotland an

* On the former occasion, the period was of like duration, namely, from 1610 to 1638.

indelible dislike of prelacy, and a strong suspicion that prelacy was but Popery in disguise. However erroneous this feeling might be when applied to the modified Episcopacy of the Church of England, a Church which has to count among her Bishops men of the most apostolic character, and which can number among her sons some of the best and ablest champions of the Reformation, still we ought to remember that, for more than half a century, prelacy appeared in Scotland only as a persecuting Church ; that there is scarce a county in its whole extent which cannot show its martyrs' monuments, or its battle-fields, where blood was freely shed for Christ's cause and crown ;* and that the memory of these things is fresh in the hearts of the people down to this day.

The Revolution came. James and his family were deprived of the throne ; and under William and Mary, Presbytery was finally established in Scotland—the only boon asked or bestowed on the Scottish people, but that which they prized above every other.

After the Revolution, a measure thoroughly acceptable to the majority of the nation, Scotland was for a time in a quiet and prosperous state, enjoying peace and repose after a long period of domestic war and turmoil. A party attached to prelacy, however, still existed ; not very numerous, but important from their station and their wealth ; and supported almost universally in all their movements by the adherents of the Church of Rome ; and themselves mostly the relics and representatives of the prelatical party of the period previous to the Revolution.

The Union of the two kingdoms, unpopular generally in Scotland, was to them an object of especial dislike. They saw in it the death-blow to their hopes again to welcome the exiled family of Stuart to the throne of their fathers ; and, as a necessary consequence, to see Presbytery abolished. They accordingly gave it their most earnest opposition. Defeated in their attempts to prevent the Union, their disappointment vented itself in the rebellion of 1715, one of the most useless and worst managed attempts ever made by a small minority to overturn a dynasty settled on the throne by the will and determination of the greater part of the people.

* By the crown rights of Christ, the people of Scotland understand the absolute freedom of the Church, in things spiritual, from all control on the part of the civil authorities.

As the house of Hanover became more firmly established in Britain, the bitterness of the Jacobite party increased ; several attempts at rebellion were either smothered or found to be impracticable, till the year 1745, when a last attempt was made by the devoted partizans of the House of Stuart to wrest the sovereignty from the hated Hanoverian family.

We cannot look back without amazement at the success which at first attended this enterprise ; the boldness with which it was made ; and the coolness with which every obvious mode of repressing it was neglected. But this is not our present topic : we may only remark, in passing, that while we cannot but admire the feelings, even of mistaken loyalty, which prompted the Jacobites of Scotland to peril their all for those whom they honestly considered as the rightful sovereigns of the realm, we can never be sufficiently grateful to the Supreme Disposer of all events, that amid the follies and blunders of statesmen and generals, He was pleased to defeat an attempt which would to all human appearance have been fatal alike to our civil and religious liberties.

The rebellion was at last effectually suppressed ; and then succeeded the steps deemed needful to prevent its recurrence.

It was seen by all, that the parties principally engaged in it were either members of the Church of Rome or Scottish Episcopalians ; and against them both, therefore, not so much in their ecclesiastical as in their political character, new and stringent legislative enactments were passed.

By acts 1746-48, it was provided that not more than five persons should assemble for worship except under ministers or clergymen ordained by an English or Irish bishop. We have no wish to defend those laws. Though infinitely milder than the treatment bestowed by the prelatists on the Presbyterians, they are very far removed from our ideas of toleration, and were wholly unnecessary for the attainment of the object in view.

It is, however, worthy of remark, that though they pressed most severely on the Episcopalians of Scotland, we are not aware that a single Episcopalian in England, whether bishop, priest, or layman, lifted up his voice against them on that account, or showed any sympathy with them as brethren in the faith, or as suffering maintainers of what we now hear so much of—the divine right of bishops.

The laws were very strict, but the execution of them being

necessarily entrusted to Presbyterians, was never rigid, and soon was so much relaxed, that they became almost a dead letter, so far as the ecclesiastical part of them was concerned ; the political and secular parts of them were enforced with abundant rigour.

We may here pause for a moment to contrast the administration of persecuting laws by the two parties. While the prelatists ruled during the twenty-eight years of Charles II. and James II., it is established on good authority that 18,000 persons suffered more or less severe punishments for conscience sake. Of these 1,700 were banished to the plantations, or, in other words, made slaves for life ; 750 were banished to the northern islands ; 2,800 suffered long imprisonments ; 7,000 fled the country ; and almost all these suffered at the same time the forfeiture of their estates and goods ; 680 were killed in skirmishes and battles. Oppression makes even "the wise man mad ;" and on various occasions the Scots were driven to take arms, and endeavour to maintain by force their rights as men and as Christians. These enterprises did not prosper and were made the excuse for greater oppression. 498 were murdered in cold blood, and 362 were executed in form of law, while 4,000 more perished through cold, famine, and privation. To not a few of these sufferers the torture of boots or thumbikins was cruelly applied—a mode of proselytizing acquired perhaps from among the wrecks and relics of the Spanish Armada.

Such was the rule of prelacy for twenty-eight years in Scotland. How has Presbytery behaved in these matters ? It has now prevailed for 170 years ; where are its tortures, its fines, its imprisonments, its executions, either with or without the form of law ? History has not recorded them, and yet the Scottish Episcopal Church does not lack historians, animated by no friendly feelings towards Presbyterians, and well-informed as to all the events in their Church from the Revolution to the present day.

But we are anticipating, and must return to our historical sketch in regular order.

Immediately after the Revolution of 1688 the Episcopalians of Scotland were regarded with strong suspicion as hostile to the established order of things ; they were prohibited to meet for public worship, and their chapels were closed. Neither this nor subsequent dealings with them can be justified on religious grounds ; and the only palliation for it is to be found in the fact, that religious toleration was not rightly understood, and neither

professed nor practised in those days by any party. This treatment of them, however, was, as we have already stated and as will more fully appear in the sequel, rather political than religious. Most assuredly, the blame of it rests on the civil authorities of Great Britain, and not on the Presbyterian clergy of Scotland, who, if they had had the inclination, never had the power to enforce any civil ordinance whatever.

In the year 1712, the tenth of Queen Anne, the *Act of Toleration* was passed, but it was an act to repress *Scottish* Episcopalians, rather than to protect them ; for it gave full liberty to the Episcopalian ministers to exercise their functions, only on condition that they took the oaths of allegiance, and prayed regularly in their public services for the Queen by name, and the Royal Family—a condition which, as conscientious supporters of the House of Stuart, they could not observe. Hence they acquired, and have retained almost to the present time, the name of Nonjuring clergymen, or Nonjurors.

In 1719, after the suppression of the Rebellion, another act was passed inflicting severe penalties on those Episcopalian clergymen who did not take the oaths and comply with the requirements of the Act of 1712. After the suppression of the final revolt in favour of the Stuarts, a still more stringent enactment was made in 1746, confirming that of 1719, and inflicting the penalties of banishment or imprisonment for life on the offenders, and reducing the number of those who should constitute an Episcopal meeting to *five* ; and lest there should be any mistake as to the parties against whom these enactments were levelled, another Act was passed in 1748, which, in point of fact, proscribed all ministers officiating in virtue of ordination from Scottish bishops ; for it declared, “that from and after the said first of September, no letters of any Episcopal minister in Scotland shall be admitted to be registered, but such as have been given by some bishop of the Church of England or of Ireland, and in case any others shall be registered such registration shall be void.”

These details explain distinctly how *in Scotland, during the earlier part of last century, two different Episcopalian Churches came to co-exist*. The one was formed of loyal Episcopalians, taking the oaths of allegiance to the reigning family and doing their duty as quiet and peaceable subjects. Of these a portion were, doubtless,

indigenous Scotsmen ; and their numbers were increased, especially in the large towns, by the families of official men sent down from England from time to time after the Union to fill various departments in the State. To protect and legalize this Church was the principal object of the Act of 1712 ; and none of the penal clauses of this, or of the subsequent Acts of 1719, 1746, and 1748, could ever be applied against the members of it.

The other Church consisted almost exclusively of the disappointed adherents of the exiled monarch, deeply disaffected to the family on the throne, and objects of the strongest suspicion and dislike to the Government, and repressed by the various statutes we have quoted.

The course of time, however, brought about important changes. The House of Stuart became extinct by the death of its last representative in 1780 ; and thus the remaining hopes of the Jacobite party, and the fears of the House of Hanover, came alike to a termination.

There was now no obstacle in the way of the loyalty of the Nonjurors being transferred from the exiled to the reigning family ; and they applied, with much humility, to the British Government for relief from the penal statutes affecting them. After strenuous opposition, an Act of Emancipation was passed in 1792, on which rests the toleration now enjoyed by the Scottish Episcopal Church.

It was, however, fettered by a condition which was most unpalatable, and likely to render the whole transaction inoperative ; for it required that the pastors of their chapels should subscribe the Thirty-nine Articles of the Church of England !

It does not appear from history that they ever proposed to join the Church of England as a branch in a foreign land, but they proposed a very different thing, namely, that members of the Church of England resident in Scotland should join them ; and to accomplish this, and at the same time retain their own peculiarities, was now the difficult problem to be solved.

The difference between the two churches is no longer *political* ; it is now purely *theological*—the political element has vanished in the course of events—the theological or religious element remains in all its integrity.

The Scottish bishops, who conducted the negotiations with Government on behalf of their Church, had declared in the most

express terms that they *were in full communion with the Church of England*.*

Of course it could be considered as inflicting no hardship on such persons, to require their subscription to the standards subscribed by the clergy of that Church with which they claimed to be identical; but the promoters of the Act found, in consequence, that their success had only landed them in a dilemma, from which they were unable to extricate themselves until after twelve years of deliberation and consultation, as we shall presently describe.

We must, however, first point out the difference of *doctrine* which existed betwixt the two Churches, and which caused this simple clause to be so serious a stumbling-block in the way of the desired union. We have not space to show all even of the *essential* differences betwixt the two Churches; we shall select a few of the more prominent which demonstrate the Rome-ward tendency of the Scottish Episcopal Church, and its repudiation of the Protestant doctrines of the Church of England.

One point of vast difference lies in this, that the Articles, Liturgy, and Canons of the Church of England, as originally fixed, remain to this day unaltered; while *the standards of the Scottish Episcopal Church have been altered over and over again*, and may be altered again at any time.

The Communion Service of every Church using a liturgy may well be accounted its most important Service; and that which is likely to express its true opinion in regard to the most solemn rite of our religion. The Service-book of the Church of England condemns in the clearest manner the Popish doctrine of transubstantiation, and takes every precaution to prevent her members from falling back into what was justly considered by the Reformers to be the distinctive and peculiar heresy of the Church of Rome. Thus, while the kneeling posture was adopted for communicants when in the act of receiving the bread and wine, a special rubric was appended to the service, to declare in the strongest terms that thereby no adoration is intended, or ought to be rendered, to the bread and wine. The word *altar* (which implies sacrifice) does not once occur in the Communion Service, while the word *table* occurs sixteen times.

* Letter of Scottish Bishops to the Archbishop of Canterbury, May 1, 1780, quoted in *Annals*, p. 97.

The first Liturgy for Scotland was that already noticed as attempted to be introduced in 1637. It was prepared under the auspices of Laud, and we do not think we do him any injustice in supposing that it was carefully constructed, so as to approach much more nearly to transubstantiation in the Communion Office, than the words of the English Service; and, had the experiment succeeded in Scotland, the English Liturgy would probably ere long have been altered to the same effect.

No one will deny that Laud was a *High Churchman* in the highest degree; and no doctrine adds so greatly to the power and authority of the Church as that of transubstantiation. Grant to a man that he has the power of creating his God by performing a certain act, and you at once place that man at an immeasurable distance above his fellow mortals. Well does the Church of Rome know this—well did Laud and his compeers know it, and perhaps *the Tractarians and Scottish Episcopalians of the present day are not wholly ignorant of it*. Let us then examine and ponder well the terms used in the Scottish Communion Office.

In the prayer of consecration, in the office of 1637, we have these words:—

“Hear us, O Merciful Father, we most humbly beseech Thee, and of Thy almighty goodness vouchsafe so to bless and sanctify with Thy word and Holy Spirit these Thy gifts and creatures of bread and wine, that they may be *unto us* the body and blood of Thy most dearly beloved Son, so that we, receiving them according to Thy Son our Saviour Jesus Christ’s holy institution, in remembrance of His death and passion, may be partakers of the same, His most precious body and blood, &c.”

After this comes the prayer of *Oblation*, in which we read:—

“Humbly beseeching Thee, that whosoever shall be partakers of this holy communion may worthily receive the most precious body and blood of Thy Son Jesus Christ, and be fulfilled with Thy grace and heavenly benediction, and made one body with Him, &c. &c.”

To this, after the Lord’s prayer, succeeds what is termed a “Collect of humble access to the holy communion,” in which we have the following words:—

“Grant us, therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be

made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us, Amen."

The form of administration is :—

"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life."

The important words which in the English Service immediately follow and form an integral part of the administration—"Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart, by faith, with thanksgiving," ARE WHOLLY OMITTED.

It would not be easy for an unsophisticated mind, joining intelligently in this service, not to believe that he received something more than "these thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution in remembrance of His death and passion."* But even these expressions have not satisfied the longings of the Scottish Episcopal Bishops after the heresy of transubstantiation. They have from time to time altered their forms so as to draw nearer to the phraseology of the Mass Book.

In the Office of 1637, the words "which we now offer unto Thee," do not occur, but they are inserted in the modern Scottish Prayer Books; and in the editions of 1755 and 1801, and in that of Aberdeen of 1834, they are printed in capital letters, to show their importance. They imply a direct offering of the bread and wine as a sacrifice.

In the consecration prayer of that office, and of the English Prayer Book, we read, "by His *one* oblation of Himself once offered," but in the present Scottish Communion Office these words are changed into "His *own* oblation of Himself," thus plainly allowing of *more oblations than one*, and yet *half-concealing* the too glaring inconsistency of believing both in the one great sacrifice of the Saviour on the cross, and in subsequent offerings of sacrifice in the sacramental elements. The substitution of *own* for *one* admits the possibility of other sacrifices besides that full and perfect sacrifice made on Calvary—"after which their remaineth no more sacrifice for sin."

In the present Scottish Office, the greater part of the consecration prayer already quoted is removed to the prayer of Oblation,

* English Prayer of Consecration.

which follows the former, but altered, and denominated in the margin "The Invocation;" we there read:—"And we most humbly beseech Thee, O merciful Father, to hear us, and of Thy Almighty goodness, vouchsafe to bless and sanctify with Thy word and Holy Spirit these Thy gifts and creatures of bread and wine, that they *may become* the body and blood of Thy most dearly beloved Son." The important explanatory words, found both in 1637 and the English Service-book, "So that we receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of the same His most precious body and blood," *are omitted*.

Observe, too, that in the Scottish Service of 1637, the words are, "may be *to us* the body," &c. Now they stand absolutely, "*may become*." If there be meaning in plain words, then does not the Scottish Service teach *the whole doctrine of transubstantiation*? The words of the Romish Communion Service are, "ut nobis corpus et sanguis fiat dilectissimi Filii tui," &c. &c. thus limiting the transubstantiation to the communicants, "That unto us they may become the body and blood of Thy most dearly beloved Son;" but the Scottish Service, by omitting the words "*to us*," goes further than the very Mass Book.

Looking at these omissions and alterations, can we for a moment doubt what was the end in view of those who made them? Or can we reasonably question the views and objects of those who now insist on this Communion Service as being of *primary authority* in their Church?

Another variation of importance regards the prayer for the whole state of Christ's Church militant. In the English Prayer Book, and the Scottish of 1637, the words are added, "here on earth;" but in the Scottish Service now in use, these words are omitted, and the title of the prayer stands simply—"Let us pray for the whole state of Christ's Church," and thus this prayer becomes *a prayer for the dead* as well as the living. That this is the meaning of this change is shown by the Catechisms of the late Bishop John Skinner, long Primus of the Scottish Episcopal Church, and often printed, as in 1799, 1815, 1825, 1832, and of which the edition of 1837 is now before us. At page 35, treating of the communion of saints, we read:—

"Since the union between Christ and His Church cannot be dis-

solved, even by death, it is reasonable to think that a communion still subsists between the Church on earth and the saints in Paradise, as being still united to the same Head, their common Lord and Saviour.

“Q. And how is this communion maintained or kept up ?

A. “As far as we know, by mutual prayer and thanksgiving ; *they*, no doubt, praying for our salvation, *we* blessing God for their good example, wishing the increase of their happiness, and praying for the hastening of His kingdom, that we, with all those that are departed in the true faith of His holy name, may have our perfect consummation and bliss, both in body and soul, in God’s everlasting glory.”

The Catechism of Bishop Jolly, published in 1829, is yet more explicit :—

“Q. Need we apply to the saints in paradise for their prayers ?

“A. No ; they know our dangerous condition here, and their charity wants not to be desired to recommend us to God.

“Q. Why do we pray for them ?

“A. Because their present condition is imperfect, and therefore capable of improvement ; and because they are to be judged at the last day, and will then stand in need of mercy.”

We entreat our readers to consider well all that is implied in these sentences.

We shall not now detail other differences from the Church of England Ritual ; such as the mixing of water with the sacramental wine ; holding the hands in the form of a cross in receiving the bread, &c. We think we have given enough to satisfy our readers, that in *doctrine* the Scottish Episcopal Church is *not* identical with the Church of England. But does it agree with the Church of England in matters of Church *government* ? Quite the reverse ; they are as opposed to each other as possible.

By the Articles of the Church of England, the Sovereign is the head of the Church. “General Councils may not be gathered together without the commandment and will of Princes.”—Art. XXI. By Canon XXXII of the Scottish Episcopal Church, “The times for holding such (general synods) shall be left to the determination of a numerical majority of the bishops.” Again : “The Queen’s Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates, whether they be *ecclesiastical* or civil, in all cases doth appertain.”—Art. XXXVII.

The Scottish Episcopal Church, on the contrary, says—

“A general synod of the Church * * * has * * the undoubted power to alter, amend, and abrogate the canons in force, and to make new canons ; and the said alterations, &c. and new canons * * shall not only oblige the minority in the said synod, but all the absent members of the Church.”—*Canon XXXIII.*

“The sentence of the Bishops, that is, of the whole, or of the majority of them, shall be final and conclusive.”—*Canon XLI.*

Further, it is perfectly settled in England, that an appeal lies from the sentence of an Ecclesiastical Court to the Queen’s Bench ; but it is not so in the Scottish Episcopal Church, seeing that the following declaration is required :—

“I, —————do hereby solemnly promise that * * * I will not appeal from any sentence to a civil court, but acquiesce in the decisions of the ecclesiastical authorities.”—*Appendix to Scotch Canons, No. VIII.*

Our readers will see that these alterations constitute a radical difference in the constitution of that Church ; and transfer the power, which in England belongs to the sovereign, entirely to the bishops, in Scotland ; thus establishing *not the spiritual independence of the Church, but the spiritual despotism of her rulers.*

A bishop of the Church of England, on being consecrated, recognises no other Communion Office than that contained in the book of Common Prayer. A Scottish bishop on the same occasion “gives his full assent to the Scottish Communion Office as being *sound* in itself and of *primary* authority in Scotland ;” and he makes a declaration in which he promises, that “I will co-operate with my colleagues in supporting a steady adherence to the truths and doctrines by which our Church has been so happily *distinguished*, and particularly to the doctrine of the holy eucharist, as laid down in our excellent Communion Office,”* &c. &c.

Ordination in the Church of England is performed by a bishop and presbyters, and there must be to the number of three presbyters at the least.

By Canon I. of the Scottish Episcopal Church, “It is required that priests and deacons be ordained by one bishop, the right of ordination belonging to the order of bishops only.”

* Skinner’s Annals, p. 475.

These short extracts seem sufficient to establish the difference in respect to government betwixt the two Churches. The Act, therefore, of 1792, instead of conferring immediate freedom and toleration on the Scottish Episcopal Church, did, by requiring subscription to the English Articles, put them in a sad perplexity.

They knew well that, notwithstanding all their professions, they did *not* agree with the Church of England either in doctrine or in Church government ; and while they could not attain the privileges they had so earnestly and humbly entreated from the British Parliament without signing, they could not sign without avowedly renouncing the peculiarities of doctrine which they so warmly cherished.

It is painful to record the mode in which the subscription was at length accomplished. After twelve years' delay, and much anxious consultation as to how this difficulty was to be overcome, it was resolved to hold a general meeting of the whole body of bishops and clergy at Laurencekirk, a small village about twenty-five miles south of Aberdeen, on Wednesday the 24th of October, 1804 ; and the circular letter calling this meeting states the object of it to be, to exhibit, "in the most solemn manner, a public testimony of our conformity in doctrine and discipline with the Church of England, and thereby to remove every remaining obstacle to the union of the Episcopalians in Scotland," viz., between the English Episcopalians and the Scottish Episcopal Church.

Such were the terms of the preliminary summons ; no words could be more plain and explicit. What was the plan devised by the Scottish bishops for the occasion ? Instead of what any man would have expected from the letter, a simple subscription of the English Articles by those present, they had resolved that a preamble should be prefixed to the Articles, drawn up by the Primus, explaining and qualifying them so as to meet the views of their own Church, and particularly directed against the 17th, 25th, 35th, 36th, and 37th Articles. This extraordinary document is to be found in *Skinner's Annals*, p. 543 ; and it concludes—

"With these explanations thus prefixed to our subscriptions, we do freely and voluntarily subscribe a declaration of our assent to the Thirty-nine Articles of the Church of England, and * * * do willingly and *ex animo* subscribe to the book of the Articles of religion, * * * and we do acknowledge all and every the Articles therein contained,

being in number Thirty-nine, besides the Ratification, to be agreeable to the Word of God."

This modified subscription was intended to pass as a compliance with the Act of 1792. But, a few days before the meeting at Laurencekirk, the *Preamble* was shown to a sharp sighted lay member of the Church, resident in Edinburgh; and he at once saw that such a subscription would never be held in England to be a compliance with the Act. No time was to be lost; and, on the very eve of the Convocation, the Primus received a letter from him, hoping that the preamble might not be insisted on, and giving his plan for overcoming the difficulty. "Perhaps, therefore, it will be best (if you feel that you can do it) that the Articles be subscribed agreeably to the Act of 1792, as they stand in the Service book of the Church of England, and prefaced as they are with the Royal Declaration, *every subscriber explaining them to himself!*" And thus, accordingly, the subscription was made.

We can hardly characterise this proceeding too strongly. Our readers must at once see that such a subscription is a mere evasion, professing to do one thing while doing another and a totally different thing. Such a mode of subscription is not learned in any sound *Protestant* School of Theology.

On the occasion of the subscription, an address was delivered to the assembled clergy by Bishop Jolly, calculated yet further to nullify the subscription, by setting up another standard of doctrine than the Thirty-nine Articles, or even the Scottish Canons and Communion Office. He says—

"Happily, we, too, in Scotland, have of late got our authentic Institution of a Christian man, in a little book called 'A Layman's * Account of his Faith and Practice, as a member of the Episcopal Church in

* It appears as if nothing connected with this matter could be honest and sincere; this book, professing to have been by a *layman*, turns out to be the work of Bishop John Skinner. It was published in 1801, and the author, at p. 2, says, "I am *no priest*," and at p. 96, "I have thought that a little assistance held out by a *lay hand* might not be unacceptable to the clergy." But Lawson's History of the Scottish Episcopal Church, p. 351, expressly ascribes it to the Bishop, and so does Bishop Russel, in the appendix to his edition of Keith's Catalogue of Scottish Bishops, pp. 535, 536. It is indeed appropriated by the Bishop in an original letter of his, given in "*Peculiarities of the Scottish Episcopal Church*," p. 74. The 3d

Scotland, published with the approbation of the bishops of that Church.' In adopting, therefore, the Articles of the united Church of England and Ireland as the Articles of our Church, we must be candidly understood as taking them in unison with that book, and not thinking any expressions with regard to the Lords's Supper in the least inimical to our practice at the altar in the use of the Scotch Communion Office."—*Annals*, p. 547.

After all this equivocation and mental reservation, the Scottish bishops consummate their acts by formally announcing to the prelates of the united Church of England and Ireland, by a circular letter—

"That the bishops and clergy of the Episcopal Church in Scotland, having lately held a general meeting, for the purpose of exhibiting a public testimony of their conformity in doctrine and discipline with the united Church of England and Ireland, they unanimously resolved to give a solemn declaration of their assent to her Thirty-nine Articles of religion; which was done accordingly, in the form or words of the subscription required by the Act 32 of his present Majesty."—*Annals*, p. 350.

Not a word is said of the reservation, "each subscriber explaining them to himself;" not a hint given of "taking them in unison with the layman's account of his faith and practice."

We doubt if ecclesiastical history can furnish a more extraordinary example of disingenuous conduct on the part of a whole body of bishops and clergy, seeking to identify themselves with another body, with whom they knew they were not identical. Perhaps the most wonderful thing in the matter is, that their own historians have published the documents which demonstrate the nature of the transaction.

It, however, passed for a time with some English prelates as a

edition is destitute of the Layman's prayers, which occupy 60 pages of the former editions, and contain much of the marrow of Scottish Episcopal Divinity. It is not, like them, "published with the approbation of the Bishops of that Church," nor does it represent the author as a member of the Scottish Episcopal, but simply of the *Episcopal* Church. Being obviously intended for circulation in England, it does not give the same full exhibition of doctrine. The concealment is doubtless observed on the same principle that Skinner's "Illustrations of the Scottish Communion Office" was "never advertised for sale south of the Tay." England had not become *unprotestanised* enough to approve the doctrine.

bona fide subscription, and the Union was generally supposed to be *bona fide* and complete, until events led to a careful examination of the whole proceedings.

We must next, to explain the doctrines and status of the Scotch Episcopal Church, give a few extracts from the *Catechisms* of the bishops, and make a very few remarks on their claims to Apostolic Succession. Our extracts from the Catechisms will give some idea of the doctrines practically taught with the approbation of the bishops.

We have already had occasion to give extracts on the subject of prayers for the dead, and to that we shall not recur.

On the *power of the priesthood*, they teach—

“Q. Was not the Christian priesthood (viz. :—the priesthood of the Catholic Episcopal, as the only true Church) typified or prefigured by the Jewish ?

“A. Yes. The bishop is the Christian high priest, and the presbyters and deacons answer to the priests and Levites.”—*Bp. Jolly's Catechism*, 1829.

“Q. Whom does the bishop represent ?

“A. He represents Jesus Christ, the invisible Bishop and Head of the Church.

“Q. Ought not then every Christian to be subject to his bishop ?

“A. Yes ; as the visible Head or High Priest in his own diocese.

“Q. Why ?

“A. Because only by so doing, can he be united to, and in communion with Jesus Christ, our invisible Head.”—*Bp. Innes' Catechism*, 1821, 1826, 1829, 1847.

“Q. What is the office of a bishop ?

“A. To govern his clergy and people, to ordain clergy, to administer sacraments, and perform all holy offices.

“Q. What is the priest's office ?

“A. To *govern* the people committed to their charge, to administer baptism and the holy eucharist, and perform other holy offices.”—*Jolly's Catechism*, 1829.

On the Sacrament of the Lord's Supper they teach thus :—

“Q. When did our Lord offer this great propitiatory sacrifice ?

“A. The same night in which He was betrayed, when, taking the bread and the cup He had been using at the passover, He said of the one, ‘This is My body which is given, or offered for you,’ and of the other,

‘This is My blood which is shed for you;’ which sacrifice of Himself, offered up in this mystical manner, was very soon after slain on the cross,

“Q. What did He command His Apostles concerning this sacrifice ?

“A. He commanded the Apostles and their successors, as the priests of the Christian Church, to do this in remembrance of Him,—that is, to do what He had done, to offer this bread, and this cup in commemoration of Him.”

NOTE.—Therefore, His command to do this in remembrance of Him, is the same as if He had said, *Offer* this bread and this cup to God, for a memorial of Me before Him, as the lively signs and representatives of My body and blood.

“Q. What follows this oblation of the bread and cup ?

“A. A most humble invocation and prayer that our merciful Father would bless and sanctify them by His word and Holy Spirit, *that they may become the body and blood of His most dearly-beloved Son.*

“Q. When they are thus consecrated, according to His appointment, do they really and truly become the body and blood of Christ for the purpose He intended.

“A. That they really and truly do so, no good Christian will venture to deny. * * * *

“Q. But are we to infer from this that they are made the very natural body and blood of Christ which suffered on the cross ?

“A. No : the natural body and blood of Christ are certainly in heaven. * * * *

“Q. What then do we believe concerning the consecrated bread and cup in the eucharist ?

“A. We believe that they are not the natural but the mystical body and blood of the Redeemer. * * * *

“Q. What are the materials of which this commemorative sacrifice is composed ?

“A. Bread and *the cup* are the only materials mentioned in Scripture.

“Q. What does the Scripture say of *the cup* ?

“A. It says that our Lord took the cup when He had supped ; which shows that it was the cup He had been using at the Paschal supper, a cup of wine mixed with water, as representing the blood and water which flowed from our Saviour’s side.”

These quotations are from *Skinner’s Catechism*, printed 1799, 1815-25-32, &c.

Bishop Innes, of Brechin, gives further information as to their views of the Lord’s Supper—

“Q. What institution hath Christ appointed for the preserving and

nourishing in us this divine principle, or spiritual life, communicated to us in baptism and confirmation ?

“ A. The Christian sacrifice of the holy eucharist.

“ Q. Did He not offer the sacrifice of Himself upon the cross ?

“ A. No : it was slain upon the cross, but it was offered at the institution of the eucharist.

“ Q. What is the nature and design of the eucharistic sacrifice when it is offered according to Christ's institution ?

“ A. It is a solemn memorial, or representation, of Christ's great sacrifice offered to God the Father, in order to procure for us the virtue of it.

“ Q. What is the consequence of that privilege, (viz. :—the effect of the priest repeating our Saviour's powerful words) ?

“ A. That they, the bread and cup, are in a capacity to be offered up to God, as the GREAT CHRISTIAN SACRIFICE.

“ Q. Is this done ?

“ A. Yes ; the priest immediately makes a solemn oblation of them.

“ Q. What is this oblation ?

“ A. The highest and most perfect act of Christian worship.

“ Q. Does God accept this sacrifice ?

“ A. Yes : and returns it to us again to feast upon.

“ Q. How do the bread and cup become capable of conferring all the benefits of our Saviour's death and passion ?

A. By the priest praying to God the Father to send His Holy Spirit upon them.

“ Q. But are they not changed ?

“ A. Yes—in their qualities, but not in their substance.

“ Q. Are they not made the body and blood of Christ ?

“ A. Yes ; but the sacramental body and blood—not the natural.

“ Q. Are they then bread and wine, and the body and blood of Christ, at the same time ?

“ A. Yes ; but not in the same manner.

“ Q. How so ?

“ A. They are bread and wine by nature, the body and blood of Christ in mystery and signification.

“ Q. How again ?

“ A. They are bread and wine to our senses, the body and blood of Christ to our understanding and faith.

“ Q. And again ?

“ A. They are bread and wine in themselves, the body and blood of Christ in power and effect.

“ Q. What is the first qualification necessary for our receiving the holy eucharist ?

“A. A valid baptism, including confirmation.

“Q. What is the last thing necessary to fit us for the holy communion ?

“A. That we have kept our baptism undefiled, or else have cleansed ourselves by sincere repentance.”—*Innes' Cat.* 1821, 1826, 1829, 1841.

Bishop Jolly teaches thus :—

“Q. Why do you call the bread and cup the spiritual body and blood of Christ ?

“A. Because the Holy Spirit makes them so to all intents and purposes.

“Q. What are the chief benefits conveyed to those who worthily receive the sacrament ?

“A. The pardon of their past sins, fresh supplies of the Holy Spirit, and a principle of immortal life to their bodies as well as their souls.

“Q. What is the first qualification necessary for this purpose, (viz.:—receiving the holy eucharist) ?

“A. A valid baptism in the name of the Father, and of the Son, and of the Holy Ghost.

“Q. What is the next thing necessary to qualify us for the holy communion ?

“A. Confirmation by a bishop of the Catholic Church.

“Q. Why is this necessary ?

“A. To implant that spiritual life in us which the holy eucharist is designed to nourish.”—*Bp. Jolly's Catechism*, 1829.

On the forgiveness of sins, they teach thus :—

“Q. To whom did He communicate the power of forgiving sins ?

“A. To His Apostles and their successors.

“Q. By what means do they forgive or retain sins ?

“A. *By admitting to, or excluding from, the sacraments of baptism and the holy eucharist.*

“Q. Does baptism cleanse us from all the actual sins we have committed before it ?

“A. Yes, as well as from our original sin.

“Q. And how do we obtain the pardon of sins committed after baptism ?

“A. By the sacrament of the eucharist.”—*Bp. Jolly's Catechism*, 1829.

We ask our readers, can the Church which teaches such

doctrine be in communion with the Church of England? Can it be considered as one of the Protestant Churches? But, indeed, the Bishops of the Scottish Episcopal Church have no apparent love for the name of Protestant. In their printed documents of late years, they have changed their designation repeatedly. In the Canons of 1811, the title taken was, "The Episcopal Church in Scotland." In 1828, the Canons bore throughout, "The *Protestant* Episcopal Church in Scotland;" but in 1838, the word Protestant was omitted from all the Canons as then published; and in the proposals for erecting the Episcopal College near Perth, they designate themselves "The Reformed Catholic Church of Scotland;" a title which, however, has given offence to some of their own body. *

One clergyman of this Church has published the wonderful discovery that "the term *Protestant*, as I need scarcely say, has no such precise and positive meaning, except in so far as it denotes certain Germans." †

Hitherto, in our ignorance, we had supposed the word *Protestant* to be perhaps the best understood of all words in Scotland, England, and Ireland. How strange that a word, without "precise and positive meaning," should occupy a prominent place in the Queen's Coronation Oath, and in Acts of Parliament without number! We think Mr. Garden might with advantage consult Johnson's Dictionary before he again uses this *uncertain* word.

The strangest title of all, and the most unjustifiable, is prefixed to the Communion Office, printed at Aberdeen in 1834, which bears to be "The Communion Office for the use of THE CHURCH OF SCOTLAND." The Church of Scotland! as if there had been no other Church there, and as if Episcopacy had been the established form of Church government, while, in fact, the Scottish Episcopalians are one of the smallest bodies of Dissenters in the country, only amounting to 160 congregations, and probably over-estimated if we reckon them at 25,000 persons in number, or not one-hundredth part of the population of Scotland. There are large congregations, doubtless, in Edinburgh, Glasgow, Aberdeen, and

* Lawson's History, p. 465.

† Letter to the Bishop of Cashel, by the Rev. F. Garden, M.A. Trinity College, Cambridge; Junior Incumbent of St. Paul's Chapel, Edinburgh.—Edinburgh, 1845, p. 18.

Dundee, but the country congregations are exceedingly small, and we are confident that on the whole they do not average 150 each.

The importance of the body arises not from its numbers, but from the large proportion of the aristocracy who belong to it, and from the big words and titles they employ, and perhaps also from the *bruta fulmina* which of late have occasionally issued from the lips or pens of its prelates, and above all, from the vehement partizanship of the High Church party in England.

No Church places a higher value on Episcopal ordination and Apostolic succession than does the Scottish Episcopal Church, and yet that Church has no just claim to such orders, or such succession, as pertaining to its bishops and clergy, both chains having been broken on various occasions.

In 1610, three Bishops were ordained for Glasgow, Brechin, and Galloway, by command of James I., in London, by the Bishops of London, Ely, and Bath; but these three Bishops could not, on the principles of Scotch Episcopalians, *canonically* ordain men who had received only Presbyterian baptism, and who, never having been re-baptized, were not entitled even to be considered Christians, and far less able to convey to others valid Episcopal orders. Besides, the three Bishops were made such *per saltum*, never having received Episcopal ordination as deacons or priests; their previous ordination as presbyters, by Presbyterians, having been sustained for the occasion. Thus the Episcopal chain of ordination and succession was here effectually broken asunder.

Again, in 1661, when Sharp, Fairfoul, Leighton, and Hamilton, were consecrated, though they were previously ordained deacons and priests, they were not *re-baptised*, notwithstanding that three of them had only *Presbyterian* baptism, and the fourth, that which could be given by a clergyman ordained by a bishop, whose own orders of 1610 were worthless. Of course, none of them could, on their own principles, be reckoned Christians, far less bishops of a Christian Church.

But a still greater breach occurs in the last century, which again destroys the validity of the orders of the present bishops.

After the Revolution of 1688, the bishops having been, as a matter of course, deprived of their dioceses, formed themselves into a College of Bishops, to manage the affairs of their Church. The College became divided into two parties on the subject of what were termed the *Usages*.

These Usages were four in number, viz. :—1. Mixing water with the wine in the eucharist ; 2. Commemorating the faithful departed at the altar ; 3. Consecrating the elements by an express invocation ; 4. Using the oblatory prayer before distribution.*

Of seven bishops, three promoted the adoption of the Usages, and four opposed them.

The three Usager Bishops, with a view to increase their power, in direct opposition to the majority, and in violation of their engagements, raised two persons of their own views to the Episcopate, consecrating William Dunbar and Thomas Rattray as bishops on the 4th of June, 1727. Seven days after, *i. e.* 11th June, 1727, the majority, in their turn, consecrated two, who favoured their views ; and on the 28th of June they suspended *Millar*, who had assisted in consecrating the two new Usager Bishops, on account of his having received a bribe to induce him to do so ; and on the following day, 29th June, they declared the election of Rattray and Dunbar to be null and void. These sentences, proceeding from the only competent authority, *stand unrepealed to this day*.

Now Skinner (*Eccles. Hist.*, ii. 648) informs us that the present Scottish bishops derive their succession from Rattray, Keith, and Dunbar. But Rattray and Dunbar were both pseudo-bishops, and Dunbar a suspended bishop, who died under the sentence of suspension in October, 1727 ; while Keith had as little right to the character of a bishop as the other two, for he was consecrated by Rattray and Dunbar and by *Gadderer*, another pseudo-bishop, who held all the Episcopal orders he possessed from the notorious Nonjuror Hicke, *illegally promoted* to the Episcopate by three *legally deposed* Nonjuring bishops in England, whose Sees had for years been filled by other bishops.

With a hope of the restoration of the Stuarts, and to keep up the Nonjuring Episcopate, Hicke prevailed on two Scottish bishops, Falconar and Campbell, to act along with him, and they and he together, in defiance of all ecclesiastical law and order, consecrated Gadderer in *England*, where none of the three had a shadow of authority to act, and where their act was utterly null and void.

Such then is the chain of connexion betwixt the prelates of the

Scottish Episcopal Church and the Apostles—broken over and over again and never repaired.

It follows, of course, either that the doctrine of Apostolical Succession is a puerile fiction (as we most firmly believe it to be), or, that there has not been a valid sacrament, or a valid ordination, in the Scottish Episcopal Church for the last hundred years, and never can be in time to come, while the bishops and clergy have no other orders than those which they at present hold. Minute details of this matter are contained in the able and learned work of the Rev. Dr. Brown of Langton, on Puseyite Episcopacy, pp. 309—342.

We fear our readers may think that we have trespassed too far on their patience, but we feel the subject to be of no small importance. We fear many in the English Church are too much inclined to make common cause with these northern Episcopalians, but we believe and trust they do so in ignorance of the principles which they thus appear to encourage.* We have endeavoured to give them some slight idea of them; we have not wished to “extenuate” anything; but we also feel that neither have we “set down aught in malice.” We have sought to make them the propounders of their own doctrines, by giving quotations from their own catechisms and their own histories; of which certainly they have no right to complain.

We have now to trace, very briefly, the history of the Church in more recent times.

In order fully to understand its position, we must always keep in remembrance the passing of the Emancipation Act of 1792,

* As some persons into whose hands this pamphlet may come, may desire to pursue the subject, and know more fully the history and doctrine of the Scottish Episcopal Church, we may, for their convenience, name the following sources of information :—

Letters of the Bishop of Cashel on the subject of the Scottish Episcopal Church, pp. 15. (G. Davidson, Aberdeen, 1846.)

Peculiarities of the Scottish Episcopal Church, pp. 78. (Nisbet & Co., London; G. Davidson, Aberdeen.)

Comparison between the Communion Office of the Church of England and the Scottish Episcopal Church, pp. 32. (Hatchards, London, 1844.)

Letter to the Bishop of London, from the Managers of St. Paul's Chapel in Aberdeen, pp. 64. (Seeley & Hatchards, 1845; Wyllie, Aberdeen.)

and the Subscription to the Thirty-nine Articles of the Church of England, effected with so much difficulty at Laurencekirk in 1804.

From this date, down to about 1840, the Scottish Episcopal Church attracted very little notice.

The bishops and clergy had asked for toleration, and nothing more, and they had obtained it. Their Presbyterian fellow-countrymen, true to the Scriptural principles of toleration, had no wish and no right to oppose their humble petitions. Students of the minutiae of Scottish Ecclesiastical affairs were aware that the bishops and clergy of the Scottish Episcopal Church had done all they could to serve themselves heirs to the principles of the bishops and curates of the infatuated House of Stuart; but they were thankful to know that the days of boots and thumbikins, of Scottish Privy Councils and Lords of the Articles, had passed away, and were not likely to return. But even this knowledge was very much confined to a small number of studious inquirers. The Presbyterian population at large regarded it as a matter of no importance, whether the handful of Episcopalians among them were members of the great Protestant Church of England, or formed a small distinct separate body. It was their own affair; and comparatively few knew that there were two bodies of Episcopalians in this country.

For about thirty years the Scottish Episcopalians devoted their energies very much to the erection of new places of worship; be-

Report of a Deputation into England, pp. 93. (Hamilton, Adams, & Co., London, 1847.)

Mr. Hull's Remarks on Mr. Cheyne's Sermon, and Reply to Mr. Cheyne's Preface, pp. 48 and 35. (Seeley, 1845.)

Mr. Miles's Three Addresses, pp. 76, 54, and 50. (Hamilton, Adams, & Co., London, 1844.)

Sketch of Episcopacy in Scotland, by Rev. D. T. K. Drummond, pp. 184. (Seeley, 1845.)

Legal Position of English Episcopalians in Scotland.—A Letter to the Archbishop of Canterbury, by the Rev. W. C. Bishop, late Fellow of St. John's College, Cambridge; and Chaplain to the Gaol, Northampton. (G. Davidson, Aberdeen.)

In addition to the above, the following may be consulted:—Skinner's Ecclesiastical History, 2 vols. 8vo.; Skinner's Annals, 8vo.; "A Layman's Account of his Faith and Practice;" Russell's Edition of Keith's Catalogue of Scottish Bishops; Lawson's History; Mr. Cheyne's various publications.

ginning in the principal towns, and gradually extending to all parts of the country.

While under persecution, it was but prudent policy to keep as much as possible out of sight ; now, that they were free, they could venture to show themselves.

No one had a right to object to this. They counted among their members many of the wealthiest of the aristocracy and gentry ; and it was but proper that they should erect suitable places for public worship according to their own forms.

Their buildings are, many of them, very ornamental to the streets of our towns ; and, perhaps, they have tended to introduce a better style of Church architecture into a country where it was, and still is, very much disregarded.

The dignitaries of the Church also began to endeavour quietly to get their Ecclesiastical Titles recognised, in flagrant violation of the Revolution Settlement and Act of Union. This, however, was completely put down by the Civil Courts ; and even so lately as 1857, one of the bishops had his claim to be enrolled as a voter rejected, because he was described in that claim as Bishop of Moray and Ross ; and, on appeal, the rejection was confirmed, on the simple constitutional ground that there can be no legal diocesan bishop in Scotland.

There is a remarkable little matter, showing no small skill connected with this. When the bishops first ventured to use their titles, they called themselves by their own names—they were Bishop Skinner in Aberdeen, Bishop Sandford in Edinburgh, &c. ; but of late, they have dropped their own names, and are trying hard to be termed Bishop of Edinburgh, Bishop of Aberdeen. This is not a step to which the Presbyterians of Scotland are inclined to submit.

So long as they called themselves Bishops *in* A. B. C. &c., the titles had no meaning outside of their own communion, and they and their flocks might settle their relative powers and duties as they pleased ; but when they assume to be Bishops *OF* A. B. and C., it opens another and far more serious question ; for, it implies at once a claim of ecclesiastical power, otherwise it is of no use. On their own principle of the divine right of bishops, it is tantamount to claiming the ecclesiastical superintendence of every professing Christian of every denomination, resident in their so-called dioceses ; and to this Presbyterian Scotland is prepared, as a

nation, to give the most determined resistance. It is the insertion of the small end of the wedge ; if not resisted and rejected, the attempt may be made in due time to drive in the whole implement.

The great endeavour, however, of late years, has been to get themselves identified with the Church of England—to have the memory of the Laurencekirk Subscription effaced—and to get their orders recognised as identical with those of England, and their bishops as equal in power and rank with the English Bishops, excepting their seats in the House of Peers which they have not yet claimed.

Various movements have been made, both within and without their own body, to attain this object.

The natural and obvious course was, to get an Act of Parliament to open the doors of the Church of England for the admission of all pastors holding Scottish orders to the cure of souls in England. It was, however, felt, that to attempt to do this *per saltum* would be a perilous proceeding, and would open up dangerous questions of constitutional law.

A singular compromise was devised, and, in 1840, the Archbishop of Canterbury introduced a Bill into the House of Lords which, with very little discussion, was passed through both Houses, and received the Royal Assent, which granted permission to clergymen of the Scottish Episcopal Church, provided they could obtain the written permission of the bishop of the diocese, to officiate in England for one or at most for two Sundays, which permission might be renewed from week to week. In other words, this Act acknowledged their identity with the Church of England to a fractional extent, and no more ; an idea altogether new in ecclesiastical history. They were bound, moreover, to use the English prayer book, and no other, on those days for which they had permission to officiate ; they were not suffered to bring their own much loved Service-book along with them, it must be left north of the Tweed.

It has been already explained how it came to pass that there were two Episcopal Communion in Scotland.

In the course of time, however, one after another of the originally purely English congregations joined the Scottish Episcopal Church, and placed themselves under the control of its bishops.

In 1840, only a few remained in the separate position ; and as they were felt to be a perpetual standing protest against Scottish

Episcopacy, every exertion was made to get them all into the fold of the bishops.

The new statute was of great use in this matter, as it clearly admitted a certain amount of identity ; but it was not sufficient to induce all Episcopal congregations in Scotland to join the Scottish Episcopal Church.

This body, however, had all along been so very anxious to get hold of the recusants, that a very singular step was taken so far back as the beginning of this century. It was resolved to allow any congregation which would come under the bishops the *free use* of the English Communion Service ; and, when Glenalmond College was established, the two services were to be used alternately, each for three months ; and, in some cases, the English Service was to be used on ordinary Sundays, but the Scottish, as of primary authority, on great occasions—such as the Consecration of a Bishop, or the opening of a General Synod. *Canon xxi.*—1838.

If the Scottish Episcopal clergy venerated their own peculiar service so highly as they declared they did, how could they consent thus to degrade it by allowing the English service to take its place in any case ? Was it of less value in their eyes than the addition of here and there a small congregation to their number ? and how can any man hold the two irreconcilably different doctrines of the Scottish and English Offices to be both true at one and the same moment ? If he believes the one, how can he use the other ? or are the officiating clergymen taught to regard the Communion Office as a mere matter of ecclesiastical arrangement ? or do they resolve in their own minds to believe the Scotch Office to be the true one for three months, and the English for the next quarter of a-year ?

Notwithstanding all these exertions, a few of the genuine English congregations remained faithful to the Protestant principles of their own Church ; and one of these has acquired some notoriety in this matter—the Congregation of St. Paul's in Aberdeen.

This is one of the oldest and of the best endowed English congregations in Scotland, and had often refused to connect itself in any way with the Scottish Episcopal bishop in Aberdeen ; and the clergymen had all, without exception, been ordained by English or Irish prelates, never by Scottish bishops.

At last, however, and for a very brief period, this congregation tried the experiment.

In the year 1841, during the incumbency of the Rev. Mr. Harris, he, and a majority of the managers, resolved to put themselves to a limited extent under the control of the Bishop in Aberdeen. This was done by means of a carefully prepared legal document, protecting the rights and property of the congregation, and specially excluding the use of the Scottish Service-book on all occasions when the congregation or clergymen of St. Paul's were concerned, and specially providing that a single infringement of any one of the conditions should constitute ground for its dissolution.

Soon after, Mr. Harris resigned ; and Sir William Dunbar succeeded him. Presently, he was named to preach at an ordination. Not many days previous to this occasion, he remembered that the Scottish Communion Office would of course be used, and went to Bishop Skinner to suggest that another minister should preach. The Bishop said it was unnecessary, and pointed out that it would attract no observation if Sir William, on coming down from the pulpit, went into the vestry and did not appear again ; and Sir William did exactly as he was advised to do by the bishop.

Other parties, however, were not satisfied by this arrangement ; and Sir William was told he would not be allowed to do so again. This was a distinct intimation of a probable infringement of the terms of the agreement thereafter.

A few months later, Sir William received an order to intimate a collection, without the consent of the managers of St. Paul's having been obtained ; and this was a direct violation by the bishop of the terms of the deed.

Sir William refused to give the intimation, and was consequently told he should be held responsible, and called to account at next meeting of Synod. He had, therefore, no remedy but to declare that the agreement had come to an end, in consequence of its having been broken by the bishop ; and that neither he nor his congregation was any longer under his authority.

On every consideration of law and justice, the right to do so was unquestionable ; if one party to an agreement deliberately breaks its essential conditions, the other party is thereby at once set free from its obligations ; and in this case, by the very terms of the agreement, it was so provided. It *ipso facto* came to an end.

Sir William, however, was not to get out of his temporary connection with Scottish Episcopacy so easily. Ere long, he was not

a little surprised by receiving a nondescript document, which was in fact an Episcopal Bull of Excommunication !

This was a proceeding so little in accordance with the simple circumstances of the case—a voluntary mutual agreement openly and frankly put an end to by one party, in consequence of deliberate breach of the agreement by the other party—and was also so foreign to the spirit of the age, that it at once attracted the notice of those who were not members of any Episcopal Church. The eyes of Scotland were turned with mingled feelings of amusement and amazement to the quarter whence this mimic imitation of the thunders of old Rome had so unexpectedly issued.

If Sir William Dunbar had been simply excommunicated from the Episcopal Church in Scotland, he could have felt very little aggrieved, unless for the discourtesy of the proceeding ; for, by his own deliberate act, he had declared himself to be no longer a member of that Church. But the bull went a great deal further, for it declared “that all his ministerial acts are without authority, as being performed apart from Christ’s mystical body wherein the one spirit is.” The phraseology is peculiar. We know not if it be original or copied from any older document ; but it is evident that the intention of it was to deprive Sir William of his orders as a clergyman of the Church of England, and declare him a *layman* wherever he might go. Copies of it were transmitted to the Archbishop of Canterbury, and to the presiding bishop of the Episcopal Church in America.

Sir William was now placed in a very singular position. He could ask no redress from the Scottish Episcopal Church, because, by his own act, he had voluntarily cut off his connection with it. Had he been excommunicated before that act, then his remedy would have been to appeal to his Ecclesiastical superiors, and the Civil Courts would have had no right to interfere—it would have been simply an ecclesiastical case, affecting a particular communion, and to be settled by itself. As it was, Sir William had no remedy but to apply to the Civil Courts for redress of the injury he had sustained.

The Bishop acted on the principle that, once under his authority, Sir William could not escape from it ; and he regarded his breaking off his connection with the Scottish Episcopal Church as only a bold act of rebellion, to be condignly punished to deter others from similar conduct ; but he altogether forgot the general

principles of freedom which pervade our national arrangements, and by which alone he and his Church were permitted to act according to their own conscience, so long as they did not interfere with other people ; while he, as a *sectary* in a Presbyterian country, could have no authority in such a case, whatever might belong to the bishops of an Episcopal Church established and recognized by law as a portion of the constitution of the country, as in England.

After Sir William Dunbar had thus formally and carefully cut off his connection with the Scottish Episcopal Church, the bishop in Aberdeen had no more right to call him to his bar, or to pronounce any decree affecting him, than he had so to treat the Archbishop of Canterbury, or the Moderator of the General Assembly of the Church of Scotland.

The Scottish public at once saw the immensity of the pretension now put forward by the bishop, and the consequence to which it might lead in after years—and at this point, Sir William met with much cordial support from members of the Church of England resident in Scotland, from bishops and clergy of the United Church of England and Ireland, and even from Presbyterians who could not but feel somewhat uncomfortable when they discovered so active an agent of trouble and turmoil at work in the midst of them.

The whole business soon appeared in the Law Courts. The process proved very tedious in the Scottish Courts ; but at last it reached the House of Peers, and the unexpected result was, that Bishop Skinner yielded, and paid a considerable sum in compensation for the damage he had attempted to do to Sir W. Dunbar.

Sir William eventually resigned the cure of St. Paul's. A successor was elected—not a clergyman of the Scottish Episcopal Church—and the congregation remains to this day wholly disconnected from that body.

The case of Sir William was regarded during its progress as one in which high and important principles were involved, for which he was resolved to contend, and if need be, to sacrifice his own prospects of advancement in the Church ; but it did not come to a conclusion, by the bishop's payment of damages. A few years after, it again appeared in another form ; for it is recorded in the *Scottish Ecclesiastical Journal* for October, 1855, p. 165, that in some mode or other, Sir William had made his peace with the bishop. In the account of the proceedings of the Annual Synod

of Scottish bishops, held in Edinburgh on 27th September, 1855, we read as follows:—"Correspondence which had taken place with Sir William Dunbar was read. His petition to be restored to terms of amity with the Scottish Church complied with, and the recent withdrawal by the Bishop of Aberdeen of the declaration which had been pronounced against him in 1843, and confirmed by the Synod of that year, formally approved."

On what terms this agreement was made does not appear in the *Journal*; but its obvious purpose was to enable Sir William Dunbar to hold a living in England. The English bishops were divided in opinion as to the Scottish Episcopalians—but some of them held that an English clergyman who had for a time done duty within the *soi disant* diocese of a Scottish bishop *must* produce testimonials from him before he could be instituted to a living in England; exactly as if he had been passing from one diocese in England to another.

In the case of the Rev. Mr. Gribble, this was carried so far by the late Bishop of London, as to be applied to an English clergyman who not only was not in communion with the Scottish bishop, but who, during his residence in Scotland, had steadfastly refused, in conformity with his ordination vows, to have any connection with the Scottish Episcopal Church. The late Bishop of London found he was altogether in the wrong, and was obliged to institute Mr. Gribble without any testimonials from the bishop in Glasgow.

Those who held this opinion overlooked the fact that they were thus demanding testimonials from bishops, who in law were non-existent—who could therefore grant no legal document of any kind effective beyond their own congregations.

This matter, however, was of vital importance to the Scottish bishops. If they could anyhow get it established that no one who had once been under them could be admitted as a clergyman in England without these certificates, and that with them there could be no difficulty about it—then they had made a great advance; and at least, in one important respect, made out that they were the full equals of the English bishops; and in this individual case the bishop in Aberdeen has succeeded in doing so; whether it is to be regarded as a precedent to be followed, time will show. In the meantime, however, the unexpected issue of the Aberdeen case is a great triumph to all the supporters of Scottish Episcopal claims.

While this case was in progress through the Law Courts, a

remarkable debate took place in the House of Lords, viz., on 22^d May, 1849, on occasion of Lord Brougham presenting a petition from certain members of the United Church of England and Ireland resident in Scotland, praying either that English clergymen should be inducted to their charges in Scotland by the Archbishop of Canterbury, or that periodical visitations of such congregations be authorized to be held by certain English bishops, not as diocesan, but as exercising Episcopal functions in the congregations, especially in ordinations and confirmations.

The petition was simply ordered to lie on the table; but the debate proved of very great importance—for it brought out clearly the fact, that the High Church or Tractarian party in England approved and fraternised with the Scottish Episcopal Church, while the Evangelical party shrunk from them, as being, to say the least, very questionable Protestants.

The support, however, which a certain number of the English bishops, on this occasion, gave to the Scottish, encouraged them ere long to take another strange step.

Dr. Gobat, a man whose praise is in all the churches of the Reformation (save the Scottish Episcopal Church), was ordained Anglican Bishop of Jerusalem. After spending some years in Jerusalem, he repaired for a time to Britain, and travelled through many parts of England and Scotland—to draw public attention to the work to which he had been set apart—and to collect funds. On coming to Scotland, as an evangelical man in English orders, he, as a matter of course, entered the pulpits of the English clergymen in Edinburgh, Glasgow, Aberdeen, and elsewhere, and by so doing, incurred the violent displeasure of the Scottish Episcopalians. As an English clergyman and bishop, he could not join with them—a separate body, having a different Communion Office which clearly indicated their oneness with the Puseyite section, instead of with the genuine Church of England.

In June, 1854, an advertisement was published in the Edinburgh papers, intimating that, on the 29th of that month, Bishop Gobat was to preach in St. Thomas' English Episcopal Chapel, at half-past six.

Bishop Terrot, in Edinburgh, immediately remonstrated; pointing out what he termed the schismatical position of Mr. Drummond and his congregation.

Bishop Gobat, however, understood this matter better than the

bishop in Edinburgh ; he knew who were true members of his own Church, and who were not ; and he declined to accept the bishop's advice.

On this, Bishop Terrot issued a circular to his clergy, *enjoining them neither to ask nor to accept the services of Bishop Gobat* in their several places of worship ! And similar proceedings took place in other districts of Scotland.

This was at once the most monstrous and the most short-sighted policy that could well be imagined. The Scottish bishops had asked and obtained toleration, but it turns out to have been only toleration to themselves which they desired, accompanied by exclusion of every other Episcopalian ; they were willing enough to enjoy the advantages of toleration, but not to grant them even to the Church of England, except on terms of subjection to themselves. Rome would have demanded no more in like circumstances.

But it was a short-sighted policy—it was in itself either an excommunication of the whole Church of England—thus insulted in one of her bishops—or it was a cutting off of themselves from that communion, with which they had shown so great anxiety to identify themselves.

The Church of England did not appear to be much injured by the blow—it has recoiled with great force upon her assailants, for it has made them place an ineffaceable mark of distinction upon themselves ; and it has been noted by the people of Scotland as another proof of desire to establish a lordly rule over men not members of the Scottish Episcopal Church. The excellent Bishop of Rupert's Land, Dr. Anderson, was soon after treated in a very similar manner.

Another new step, during the last few years, has been to solicit private bills to enable individual clergymen in Scottish orders to hold livings in England. Some of them have succeeded, and some have failed. Mr. Shipton's bill passed in 1856, and Mr. Grieve's failed in 1859. Still the Scottish Episcopal Church has so far succeeded as to prove that the thing is not impossible.

The present state of the Scottish Episcopal Church, small as it is, is most deplorable ; and, but for its lofty pretensions, would excite the liveliest pity of all who see it.

It has ever held up *unity* as the perfection of a church ; and in one sense, with truth, when the unity is that of Scripture—

viz., living union with Christ the living head—apart from all forms and ceremonies and questions of government.

But it long enjoyed *its* unity all to itself—it was united in this manner to no other body of Christians—and now even this unity has vanished, and it is torn asunder by irreconcilably opposed doctrines on the subject of the eucharist.

The bishop in Aberdeen has tried and deposed one of his presbyters for holding and teaching doctrines considered to be equivalent to the transubstantiation of Rome. We regard Mr. Cheyne's doctrines as wholly unscriptural, and therefore heretical; but we also believe that they are the very essential doctrines of his own Church, as proved by her Communion Service of *primary authority*, and therefore we think Mr. Cheyne has had cause to complain of the treatment he has received. He was well entitled to plead—"If I am wrong our whole Church is in the wrong, and you, my judges, are all in the wrong also. If, therefore, you think me wrong, then begin by reforming the Church to which we all belong. Expunge from its Service those doctrines which you now condemn, and which I am teaching, because I believe them, and have found them in our acknowledged standards—give up, avowedly, those peculiar doctrines for which our Church has contended from the days of Laud even to our own—form a new Church with new Offices, and then I will tell you whether I can conscientiously go along with you or not; but do not condemn me for having hitherto fully preached the doctrines to which you all have, like me, subscribed as the very doctrines which you hold. Do not condemn in *me* what you uphold in our Communion Services by your solemn subscriptions."

Mr. Cheyne is now deposed; and his successor has been instituted. This moment has been chosen by the High Church party in the Church of England to present to Mr. Cheyne an address of sympathy and condolence, signed, as stated in the newspapers of the day, by 358 clergymen and 3942 lay members of the Church of England. It is startling to find that so many clergymen of the Church of England hold opinions diametrically opposed to the Articles they have signed as the articles of their faith; but it is well for the Church of England that they have thus made themselves known.

Another and a more important case, as displaying the principles and practices of the Scottish Episcopal Church, arose immediately out of that of Mr. Cheyne.

One of her bishops, who had taken an active part in defending Mr. Cheyne when on his trial, was himself accused by one of his own clergy of holding opinions similar to those of Mr. Cheyne, or perhaps which tended still more decidedly towards Romanism, and has been publicly tried by his peers—the other bishops of his Church.

This proceeding was so novel that, like Mr. Cheyne's, the case while in progress excited great curiosity on the part of the public. The results, however, in the two have been widely different. Mr. Cheyne was suspended and virtually deposed, while the bishop escapes all punishment save a very peculiar admonition. The only perceptible difference betwixt the two cases seems to lie in this, that while both the accused held the self-same doctrines, the bishop in his defence made certain dialectic definitions and distinctions, in no way affecting the essence of his doctrines, but only clothing them in an impenetrable robe of obscurity, while Mr. C. vouchsafed no comments, but simply adhered to his opinion.

We may be mistaken, but we cannot see any *real* scriptural *difference* betwixt the doctrine of Bishop Forbes and that of Mr. Cheyne. We think both erroneous, and both at the same time strictly in conformity with the Communion Office and Catechisms of the Scottish Episcopal Church ; but the Synod has not ventured to condemn in the bishop what they had previously condemned in the presbyter.

Perhaps the action of the bishops may have been restrained by their knowledge of the singular esteem in which Bishop Forbes's personal character and untiring benevolence are justly held, not only by his own flock but also by those who have no sympathy with his High Church doctrines ; and yet the same feeling of personal esteem was as applicable to Mr. Cheyne in his more limited sphere of action. To a mere spectator the difference seems very strange. Can it be that their relative positions in their Church had any influence in the matter ? A *Presbyter*, however pure and exemplary in his life, might be suspended for erroneous doctrine without much danger ; but a *Bishop* !—he must not be troubled beyond a certain point, lest damage should ensue to the order.

What appears to be the most remarkable characteristic of the proceedings of the Synod is, the difficulty or rather impossibility of attaching any distinct meaning to the various speeches of the bishops, or even to the embodiment of their opinions in their Sen-

tence. Bishop Terrot, Bishop Wordsworth, and Bishop Eden delivered their judgments at great length, yet giving no *understandable* opinions on the greater part of the questions at issue, but on the whole rather excusing the bishop. Thus Bishop Eden, while objecting to the words used by Bishop Forbes to explain his views as to the presence of our Redeemer in the Eucharist, adds, "He believed that the proposition of the Bishop of Brechin was cleared, by his theory of a super-human, supra-local, hyper-physical body, from direct identity with the sacrifice of the Mass, in connection with his explanation that he meant only a passive and not an active sacrifice!!"—*Daily Scotsman*, 16th March, 1860. Bishops Ewing, Suther, and Wilson contented themselves with expressing concurrence in the opinions of their brethren. The tendency of the whole speeches, as reported, seems to show a wish to find fault with Bishop Forbes for his frank avowal of his opinions, rather than to condemn the opinions themselves. With these there is throughout a lurking sympathy, which prevents the Bishops from giving a clear and unmistakeable decision.

The practical conclusion, however, as contained in the latter part of the Sentence is really a very suitable termination to the whole mass of confusion:—"But in consideration of the explanations and modifications offered by the respondent in his answers, in reference to the first charge, and in consideration also that the respondent now only asks toleration for his opinions, but does not claim for them the authority of the Church, or any right to enforce them on those subject to his jurisdiction, we, the said College of Bishops, feel that we best discharge our duty in this painful case by limiting our sentence to a declaration of censure and admonition: And we do now solemnly admonish, and in all brotherly love entreat, the Bishop of Brechin to be more careful for the future, so that no fresh occasion may be given for trouble and offence, such as have arisen from the delivery and publication of the primary charge to his clergy complained of in the Presentment. And we declare the proceedings in this case to be now concluded."—*Daily Scotsman*, 16th March, 1860.

By this most lame conclusion Bishop Forbes is left at perfect liberty to teach his own doctrines, provided he teaches them merely as his own opinions, so long as he does not enforce them as those of his Church. Surely his brother bishops, by announcing this conclusion, condemn themselves as either very indifferent as to

whether truth or error be taught, or as wholly unable to find out and say what is truth in the matter, or even to tell their people what their own Church holds and believes to be the truth. We cannot but sympathise most deeply with the members of a communion whose bishops offer to them such uncertain teaching.

A Presbyterian may, perhaps, not be reckoned a very good judge of the powers and duties of a bishop of the Scottish Episcopal Church; but surely the plain meaning of the word *ἐπίσκοπος*, or overseer, in a church, implies that the important function of a man holding such an office is, to take care that his subordinates teach no heresy for truth; whereas here we have a whole College of Bishops granting leave to a *brother bishop* to teach his people what they have condemned in a *presbyter*; provided always the bishop, when so teaching heresy, takes care to warn his people that it is only his own doctrine and not that of his Church. Why did they not give a similar licence to the presbyter? Do they not know of any better standard of Truth than individual opinion? Have their bishops no source from which to draw truthful teaching higher and better and more authoritative than their own personal opinions clad in all the mystery of mediæval phraseology?

The Scottish Episcopal Church is now more loudly than ever proclaiming its identity with the Church of England, and endeavouring to obtain the sanction of the Legislature to its assertions; and yet its own clergy and bishops are not at one in regard to one fundamental doctrine of every Christian Church, viz.—the nature of Christ's presence in the eucharist. Until they can give forth one certain doctrine on this point, it is vain for them to claim identity with the clear doctrine of the Thirty-nine Articles of the Church of England. We think the contents of the preceding pages fully prove the correctness of Archbishop Whateley's opinion, "that it is as clearly a distinct Church from ours as the Moravian, or the Lutheran, or the Waldensian." *

We have had occasion to read everything we could find connected with this controversy—in pamphlets, speeches, and newspapers; we do not suppose we have read all that has been printed, but we have been constrained to read no small quantity on both sides of the question. We expected, in studying a Church question

* Dean Ramsay's "Present state of our Canon Law," p. 17.

at the present day, to be refreshed and guided by quotations from or references to Scripture; for all Protestants acknowledge the Word of God as the only rule of faith—the conclusive authority in all controversy; but it is most remarkable in all this matter how very rarely the Word of God is quoted. Instead of the clear authoritative teaching of the apostles, we have pages of lucubrations which can only remind the reader of passages of similar length and obscurity in Thomas Aquinas or Duns Scotus—the scholastic learning of the middle ages reproduced for the edification of the nineteenth century.

They remind us very forcibly, though it is to bring very small things into comparison with very great, of Luther's sarcastic description of the arguments of the Romish party in the great controversy at Augsburg:

“THE FATHERS, THE FATHERS, THE FATHERS, THE CHURCH, THE CHURCH, USAGE, CUSTOM; BUT OF THE SCRIPTURES—NOTHING.”*

Would that we might ere long see the members of the Scottish Episcopal Church, and the High Church section of the English Church, brought to a better mind; and find them looking for their religion, not in the writings of the fathers and schoolmen of former days, nor in the ever-varying canons of the Scottish Episcopal Church, but EXCLUSIVELY in the Scriptures of truth, whereby alone men can be made wise unto salvation.

* “Patres, Patres, Patres; Ecclesia, Ecclesia; Usus, Consuetudo, præterea e Scriptura nihil.”—*Lutheri Epist.* iv. p. 96.

A P P E N D I X .

CANON XXI.

“ WHEREAS it is acknowledged by the 20th and 34th of the XXXIX Articles, that ‘not only the Church in general, but every particular or national Church, hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man’s authority, so that all things be done to edifying ;’” the Episcopal Church in Scotland, availing herself of this inherent right, hath long adopted, and very generally used, a form for the celebration of the Holy Communion, known by the name of the *Scotch Communion Office*, which form hath been justly considered, and is hereby considered, as *the authorised service* of the Episcopal Church in the administration of that Sacrament. And as, in order to promote an union among all those who profess to be of the Episcopal persuasion in Scotland, permission was formerly granted by the Bishops to retain the use of the English Office in all congregations where the said Office had been previously in use, the same permission is now ratified and confirmed : And it is also enacted, that in the use of either the Scotch or English Office no amalgamation, alteration, or interpolation whatever shall take place, nor shall any substitution of the one for the other be admitted, unless it be approved by the Bishop. From respect, however, for the authority which originally sanctioned the Scotch Liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch Communion Office continue to be held of *primary authority* in this Church, and that it shall be used not only in all consecrations of Bishops, but also at the opening of all General Synods.”

The following comment of the Rev. P. Cheyne on this Canon occurs in a note to his Sermon preached before Bishop Skinner and his Synod in 1844 :—

“ That Canon secures the use of the English Office to all congregations ‘where it had been *previously* in use’—previously, *i. e.*, to the *union* referred to. But that permission extended to no congregations formed subsequently ; they are subjected to the general rule. . . . No new congregation has a right to choose which service shall be adopted.”

